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A  
LETTER, &c.

*Sir,*

**T**HE Charge you are honoured with, and have so willingly undertaken, which is the Education of two young Princes, (one whereof hereafter is likely to equal the most considerable Monarchs) is in itself of so important a Nature, as almost at any Time to admit of some Expatiation thereupon; but more especially at the present Juncture, when the Eyes of every Subject in the *British* Dominions are fixed upon the eldest of your royal Pupils: As their most sanguine Hopes all centre in his future Appearance in the World, which must, in a great Measure, be regulated by those Institutes that he shall imbibe in his Minority, while under the Care of a Governor: For according to the Advice of *Phocylides*, in his Poem on Manners,

*In*

*In rearing virtuous Children, we should  
 chuse  
 Their tenderest Years, good Principles  
 t'infuse.*

And admitting this Precept to be just, with regard to the Education of Youth in general, it becomes more particularly applicable to the Tuition of Princes and Great Men, who, from their high Birth, may justly be supposed to derive such innate Principles of Honour and Virtue, as seem only to require the Hand of a skilful Tutor to improve by due Culture.

The Education of Children was esteemed a Matter of such high Concern among the Antients, that their most eminent Law-Givers undertook to prescribe Rules for the early Institution of Youth. And by this Means *Lycurgus* laid a solid Foundation for the future Glory of the *Spartans*, who became peculiarly eminent for their Honour, Generosity, and Abhorrence of Tyranny; thereby preserving themselves in constant Freedom during the Space of five hundred Years: In which Interim, the greatest Part of the neighbouring States of *Greece*, for want of a due Method of instructing their Youth, became enervated with vicious and ill Habits, that, at Times, rendered them successively the Prey of haughty Tyrants,  
 unless



unless delivered therefrom (as they often were) by the exalted Virtue of the *Spartans*.

Among the *Romans*, *Plutarch*, who was Preceptor to the Emperor *Trajan*, and by him afterwards advanced to the consular Dignity, finding that the *Roman* Virtue and Grandeur was become very much impaired, by the Viciousness or Neglect of some of the preceding *Twelve Cæsars*, in order to remedy this Defect, set himself upon compiling a Treatise on the Breeding, Education, and Conduct of free-born Children; this laudable Work has had the Happiness to be transmitted entire down to Posterity: And from those excellent Institutions, which have received the Sanction of Ages, I shall beg leave, Sir, to make a few Extracts *apropos* to the Subject in Hand, and the Nature of the exalted Post you have undertaken to fill; that thereby Mankind may become thoroughly sensible of your Abilities for the same, and also that you have the Testimony of one of the most celebrated Tutors and Philosophers on your Side, in his Description of the Qualifications of a good Preceptor.

Long before his writing upon the training up of Youth, this celebrated Author took Occasion, in his Comparison of *Numa*, the first Settler of the *Roman* State, and *Lycurgus*, the Founder of *Sparta*, to inveigh highly against the former, for his not making it his chief Care to appoint proper Institutions

tutions for the Education of Children, and makes the Negligence on this Head, to be the principal Cause of that seditious and turbulent Spirit of the *Roman* People, which highly contributed to the Ruin of their Common-Wealth. And on this Observation of *Plutarch*, a learned and ingenious Author \*, in his *Essay of the Roman Education*, has the following Comment. “ Thus much  
 “ indeed,” (says he) “ is agreed on by all  
 “ the latter Historians, That, in the looser  
 “ Times of the Empire, the shameful Ne-  
 “ gligence of Parents and Instructors, with  
 “ its necessary Consequence, the Corruption  
 “ and Decay of Morality, and good Letters,  
 “ struck a very great Blow towards the dis-  
 “ solving of that glorious Fabric. But in  
 “ the rising Ages of *Rome*, while their pri-  
 “ mitive Virtue and Integrity flourished  
 “ with their Arms and Command, *The*  
 “ *training up of Youth was looked upon as*  
 “ *a most sacred Duty*; and they thought  
 “ themselves in the highest Manner obliged  
 “ to leave fit Successors to the Empire of  
 “ the World.”

At the Time when that great Master, *Plutarch*, wrote his Discourse upon Education, the *Roman* Grandeur was again risen to an extraordinary Pitch, after having underwent a long Decline for many Years. Therefore in order to lay a permanent Foundation for the *Virtue* of Posterity, he very  
 justly

\* *E. Kennet.*

justly observes, that there are three particular Requisites absolutely necessary for the Completion thereof in *Practice*; which are *Nature*, *Reason*, and *Use*.

But permit me, Sir, to make use of this excellent Author's own Words.—“ By *Reason*,” ( says he ) “ I would here be understood to mean *Learning*; and by *Use*, *Exercise*: Of these *Learning* assists Nature with the *Principles*, and Industry with the *Exercise*; and all jointly contribute to the Perfection thereof. Therefore according as either of these three are deficient, *Virtue* must needs be defective. If *Nature* be not improved by *Learning*, it is blind; if *Learning* be not assisted by *Nature*, it is maimed; and if *Exercise* fail of the Assistance of both, it is imperfect as to the Attainment of its End. It is the same in *Agriculture*, which first requires that the *Soil* be *fertile*; next, that the *Husbandman* be *skilful*; and lastly, that the *Seed* he sows be good: For here *Nature* resembles the *Soil*; the *Instructor* of *Youth*, the *Husbandman*; and the *rational Principles* and *Precepts* that are taught, are analogous to the *Seed* sown. All these I peremptorily affirm to have met and jointly conspired to the completing the Souls of those universally celebrated Men *Pythagoras*, *Socrates*, and *Plato*, together with others, whose eminent Worth hath

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“ gained

“ gained them immortal Glory. And happy is that Man certainly, and well beloved of God, on whom, by his immense Bounty, all these are conferred.

“ Nevertheless, should any one think, that those to whom Nature hath not thoroughly done her Part, may not in some Measure make up her Defects, if they be so happy as to light upon good *Tuition*, and withal apply their own *Industry* towards the Attainment of *Virtue*; he is to know, that he is very much if not altogether mistaken. For as a good natural Capacity may be impaired by Slothfulness, so dull and heavy natural Parts may be quickened and improved by Instruction. Seeing that negligent Students arrive not at a Capacity of understanding the most easy Things, when those that are industrious surmount the greatest Difficulties.” — From hence this celebrated Author proceeds to illustrate his last Proposition concerning the Efficacy of Labour and Industry, by several prevalent Instances drawn from Nature: But as these, Sir, must needs have long before occurred to a Gentleman of your extensive Reading, I shall omit troubling you with a long Repetition; I shall only beg leave to observe *en passant*, that according to the foregoing Plan of *Plutarch* for the training up of Youth in Virtue, we have very little Reason  
to

to doubt of the Progress that your two royal Pupils will make therein, since they appear so happily framed in their natural Capacities for receiving due Intuitions, and you so well qualified to instruct them in the Principles of *Knowledge* and *Virtue*, and to encourage them in the Exercise thereof, by the Example of your own Conduct hitherto in Life; which though it may have provoked *Envy*, has nevertheless escaped the least Degree of Censure.

But least, Sir, some of those malignant Persons, who cannot bear to see *Merit* acquire an exalted Station, should catch at the Opportunity of accusing me with Flattery in what I have already advanced, or shall hereafter have to offer in this epistolary Address, permit me, Sir, to declare, that although I have some personal Knowledge of your Abilities and Qualifications, yet as I never presumed to the Honour of any Intimacy with you, so I do not pen this Address from any Views of Adulation, or for the Sake of meeting with any Sort of Gratification; for were I able to bestow on your Deserts all the due Encomiums that they merit, and in such a polite Manner as to be the least disagreeable to yourself, your Friends, or Acquaintance; yet while it is impossible for you to guess at the Person that is endeavouring to pay you a due Tribute of Praise, so it must be im-

practicable for you to make any Return thereto, and for him to receive them whilst he remains in Obscurity.—Quitting therefore this Digression, which was only inserted to erase Prejudice out of the Minds of the Malevolent, I shall proceed to enquire what Sort of Preceptors the *Romans* selected for educating their Children.

All the Writers of Antiquity who have touched upon this Point, assure us, that the Care and Instruction of Youth among the old *Romans*, was provided for by public Laws and Injunctions, after the Manner of those enacted in the *Spartan* State, upon the Plan of *Lycurgus*; but with a peculiar Regard to their Erudition in the Sciences as well as to their moral Accomplishments; whereas the Institutions of *Lycurgus* had been censured for having respect only to the Lives and Manners of Youth, without taking any Care of their Improvement in Literature.

But notwithstanding this salutary Care of the *Roman* Government in directing the Instruction of their Youth, yet we find the Diligence of the Parents to have grown very remiss in the latter Times, which, had it been earnest and voluntary would have supplied all public Ordinances on this Head. For this Neglect of Duty the Parents were severely upbraided by *Quintilian*, and after him by *Plutarch*, in his before-mentioned

Treatise

Treatise on Education ; who having exposed the then reigning Practice of committing Children to the Care of improper Pedagogues, for the Sake of Cheapness, proceeds to set forth the Qualifications of a good *Preceptor* in these Words. “ We are to look,” (says he) “ after such Masters for our Children, as “ are Blameless in their Lives, not justly reprovable in their Manners, and of the best “ Experience in Teaching: For the very “ Spring and Root of Honesty and Virtue, “ lies in the Felicity of lighting on good “ Education. And as Husbandmen are “ wont to set Forks to support their feeble “ Plants ; so do honest Tutors prop up Youth “ by careful Instructions and Admonitions, “ that they may daily bring forth the Buds “ of good Manners.”

Now, Sir, as from the foregoing Directions of this great Philosopher and skilful Master of Erudition, we are fully enabled to judge of the Qualifications of Preceptors ; so it is certain, that those who have the Honour of instructing Princes, ought to have a greater Share, or be more eminent in their Abilities, than what was required of those who had the Care of even the greatest free-born Children of *Rome* committed to their Charge. But at the same Time as I make this Observation, it immediately occurs to me what a Pleasure it must afford to your  
Friends,

Friends, and to every one of this Nation, who have the Advantage of the Royal Family, and Zeal for their Country at Heart ; to reflect, that the two eldest Princes of the Royal Blood, are put under your Intuition ; as both your Character and Conduct has all along evinced you to retain more Abilities, than what even the *Grecian* Philosopher required in those who had the Care of the Education of the *Roman* Youth. This even your very Enemies (if such there be) must acknowledge ; and your Merits appear the more conspicuous, by as much as the Degeneracy of the Times fall short of the ancient *Roman* Virtue.

Though Modesty, Sir, is the general Companion of Merit, and I am not insensible of your being endued with this amiable Quality ; yet permit me, Sir, for once to trespass so far upon it, as to illustrate what I have advanced in as few Words as possible. I know that by so doing, I shall give Offence to yourself, and perhaps, fall under the Censure of your Friends and Acquaintance, to whom, what I am about to say, will be needless ; yet I trust to obtain both your Pardon and their Approbation, from this candid Consideration, that by venturing at a short Recital of your Abilities, I only am endeavouring to make you known to those who have not had the Opportunity of any Acquaintance  
with



with your Person or Character. A Thing that is necessary for every *True Briton*, for their Satisfaction to be apprized of, though their Situation may be so remote, as to prevent them from acquiring a true Knowledge of either. Happy should I think myself, that my Pen were able to display your Qualifications to distant Lands; that foreign Nations might be sensible of the Care of our Sovereign for his two Royal Grand-Children, by placing them under the Instruction of a Person of your Abilities: And also as the Institutes which they shall be known to have received from your Hands, must hereafter vastly promote their Weight and Influence in the World.

Every Man of Sense and Impartiality must needs be sensible of the Happiness of those two Royal Youths, in receiving their Education from a Gentleman, who was initiated in the first Rudiments of Knowledge at one of the greatest Seminaries for Learning in *England*; and afterwards compleated his Studies at an University, whose Fame extends throughout all the World.

Merit has often lain obscured in Cloisters and Cells; but the Activity of his Genius would not permit his Talents to lie hid. For an exceeding fine Copy of *Latin Verses*, that he had composed on a particular Occasion, first introduced him to the Knowledge  
of

of one of the chief Ministers of State \* ; who, like a second *Mæcenas*, instantly embraced the Opportunity of encouraging so bright a Genius, by placing him in a Post under his Inspection : Wherein he was certain, that he must not only make a considerable Figure in the World, but also have a fine Opportunity of employing his Talents, in the Service of his King and Country.

This Situation, joined with his Activity, Candour, and Diligence, obtained him new Friends and Interest, which united with that of his illustrious Patron, soon procured him a Seat in the *British* Senate ; a Glory that the noblest among the antient *Romans* would not have thought unworthy of coveting. Here he had a fresh Opportunity of displaying his Parts, by having it in his Power to exert himself in the Service of his King and Country, by acting in a double Station in a Time of the most imminent Danger that ever this Nation yet underwent ; and by conducting himself with the Steadiness and Resolution of a *British* Senator, at the same Time as he displayed in his other Post the able, indefatigable, and diligent Servant to the Crown. By this, he not only procured his Sovereign's Favour, but also obtained the Love and Estimation of every *True Briton* throughout the Kingdom.

When

\* The Duke of *Newcastle*.

When Princes discern Merit, they are seldom without an Opportunity of rewarding it. And this Gentleman's having appeared with such evident Lustre, soon occasioned our royal Monarch to invest him with a Commission \* that has been often honoured by having the greatest Peers of the Land joined therein, and thereby placed him at a Board where several of the chiefest of the Nobility then were seated.

Here he daily met with fresh Opportunities of displaying his Genius and Industry, in the Interest of the *commercial* Part of this Kingdom.—And not long after, had the Instruction of the *Heir apparent* to the Crown, and his royal Brother Prince *Edward*, committed to his Care, to the great Joy of all *Britons*; none being thought more worthy to be intrusted with a Part of so great a Charge as a Gentleman whose Learning and Merit had first introduced him into the World, and whose Activity and Diligence in the Service of his Country, had afterwards procured him some of the most exalted Posts in the Nation.

Truth and Flattery, Sir, are inconsistent, and the former may be disagreeable to a Person of your Nicety, when spoken in your Favour; yet as I am certain, that you hold

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\* He is one of the Lords Commissioners for Trade and Plantations.

the latter in the utmost Abhorrence, I shall desist from heightening the foregoing Picture with any new Glow of Colours, as I am certain from the Veracity of the Out-lines that I have here drawn, no Man of Perception can fail of distinguishing the Person they were designed to represent. And every one that is free from Prejudice, and views the Portrait that I have exhibited, through a just Medium, must needs allow me this Point at least, that though the Lines are but faintly sketched out, nevertheless they are drawn true.

Now what can be more apparent, Sir, even to your Enemies, than that the foregoing Draught exactly answers the Character of the Man whom *Plutarch* advised the *Romans* to chuse for a Preceptor. And consequently no Man can fill the Character better than yourself, whose Qualifications and Abilities rather exceed, than fall short (even in these modern Times) of what was required by this strict and judicious Master, in an Age of the greatest Severity for Virtue.—Your *Genius for Literature* first procured you the Patronage of the *Great*; your *Manners* are *irreprovable*; and your *Conduct*, even in exalted Stations, has not only been blameless, but highly laudable.

These, Sir, are the Characteristicks that the learned *Grecian* required in a *Roman* Tutor;

Tutor ; and these every one must acknowledge, do evidently appear in the Person of the present Preceptor to two of the Royal Princes of *Great Britain*.

Many eminent and judicious Men have already displayed their Pens, in pointing out the true Institutes for the Education of a Prince ; and as you must certainly have perused their several Works, and improved upon their Plans, it would appear Presumption in me, or any one else of much greater Ability, to offer any Thing upon this Head. Therefore I shall only observe, that according to the *Greek Adage*,

*Princes both Learn'd and Wise become,  
When such reside with them at home.*

And if it be according to another antient Proverb,

*That gen'rally the whole Province  
Form their Manners by their Prince.*

Then, whether this proceeds from Imitation, Influence, or a Desire to please in the Subjects ; yet as the Consequence is the same, so we may one Day expect to behold the Gentlemen of the several Counties in *Great Britain*, shaping their Conduct, and Morals with the greatest Exactness, by those shining

Institutes and Precepts, that they shall observe to display themselves in the Persons of your two Royal Pupils.

As it is exceeding difficult for Men in an exalted Station to escape Envy, which always chuses the Felicity of others for its Object, and like a diseased Eye is offended with every Thing that is splendid; so it is next to an Impossibility to avoid it in a free Country, where the Liberty of the Press and Tongue are allowed: Where Factions have long abounded, and where Men generally become led away either by their own Prejudices or those of others. But as it is Part of your Business, Sir, to teach the glorious surmounting of this bitter Passion, doubtless, you have Courage, Resolution, and Merit sufficient to withstand it, when aimed against yourself; whatever Disguise it may put on, or whatsoever Pretext it may appear in Public. For according to a famed Author *Men will deny they envy; and, when it is alledged to them, will frame a thousand Excuses to conceal that Disease; pretending they were angry, they feared, or even that they hated the Person; cloaking Envy with the Name of any Passion they can think of, and concealing it, as the most loathsome Sickness of the Soul. Especially when it is levelled against good Men, which is the greatest Extravagance of Vice.*

But

But if your Prosperity, has any Ways excited this baneful Passion to exert itself against you, yet there arises much Comfort, from your Merit having secured you many powerful Friends ; whose Interest will have more Weight in the Scale, than any Thing that your Adversaries can through in to counter-balance it.

But though like other great and good Men, you may incur Envy ; yet I am certain that your personal Qualifications will exempt you from the least Degree of Hatred : And that the Splendour of your Merit, may always continue to extinguish every Spark of the other, whensoever it shall appear, is the sincere Wish of,

*Sir,*

*Your most obedient,*

*Humble Servant.*











